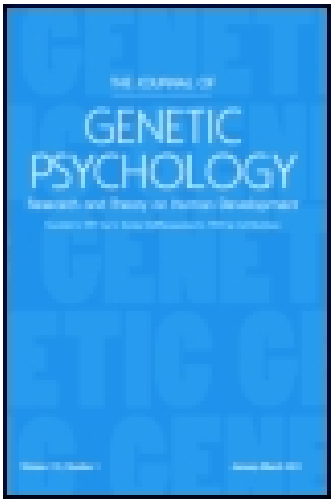
On: 18 January 2015, At: 15:49
Publisher: Routledge
Informa Ltd Registered in England and Wales Registered Number: 1072954
Registered office: Mortimer House, 37-41 Mortimer Street, London W1T 3JH, UK



The Pedagogical Seminary

Publication details, including instructions for authors and subscription information:
http://www.tandfonline.com/loi/vzps20

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Published online: 28 Aug 2012.

To cite this article: G. Stanley Hall (1901) Some Fundamental Principles of Sunday School and Bible Teaching, The Pedagogical Seminary, 8:4, 439-468, DOI: 10.1080/08919402.1901.10533041

To link to this article: http://dx.doi.org/10.1080/08919402.1901.10533041

SOME FUNDAMENTAL PRINCIPLES OF SUNDAY SCHOOL AND BIBLE TEACHING.

By G. STANLEY HALL.

One of the best educational signs of the times is a growing sense of the importance of the Sabbath School and the greatly increased attention given to all methods of religious training for childhood and youth. Perhaps never have the limitations of the Sunday School in the way of scant professional training for teachers as well as in time and attendance been more keenly felt or the demand for an improvement upon existing methods been more urgent than now. This is seen in many new tentative methods and schemes; some by scholars which usually lack adaptation; others by non experts animated by zeal and love of imparting the blessings of religion to childhood, but liable to lack in knowledge or pedagogical quality.

Those of us who are in quest of something better ought first of all to pay the heartiest tribute of gratitude to all those who have contributed to present current systems, which were an immeasurable advance over those which preceded them, and I wish first of all to say with the greatest earnestness if in some of the positions taken in these articles I differ from present usages, it is not without a profound sense of gratitude and obligation to previous workers and with the recognition that it is their work that has made further progress imperative or even possible.

As a special teacher and student of the human soul as well as of education, religious teaching has long been a center of interest, and several of my best students have at my suggestion published careful and comprehensive studies of different aspects of the subject.[1] Indeed psychology presents a new standpoint in looking primarily at the nature, needs and power of the growing soul of childhood during its successive stages, and in basing methods upon this knowledge. In what follows, the

[1] The New Life: A Study of Regeneration, by Arthur H. Daniels, *Amer. Jour. of Psych.*, Oct., 1893, Vol. VI, pp. 61-106.
Sunday School Work and Bible Study in the Light of Modern Pedagogy, by A. Caswell Ellis, *Ped. Sem.*, June, 1896, Vol. III, pp. 363-412.
Psychology and Pedagogy of Adolescence, by E. G. Lancaster, *Ped. Sem.*, July, 1897, Vol. V, pp. 61-128.
Children's Interest in the Bible, by George E. Dawson, *Ped. Sem.*, July, 1900, Vol. VII, pp. 151-178.

writer must seek indulgence if occasionally in the interest of brevity he seem sometimes dogmatic. The purpose is to define a few fundamental principles that rest upon solid psycho-pedagogical foundations, and to plead for such modifications in present methods, text-books, etc., as are necessary to conform to these. I know of no previous attempts, unless in part some of those just referred to, to appeal to the principle of psychogenesis, and while the following attempt no doubt shares the limitations of all first efforts in new directions in a great field, I have slowly grown to have much confidence upon the following principles, as resting upon solid psycho-pedagogical foundations, according to which I think all methods, text-books and helps should be made.

I. The Old Testament should predominate over the New for boys and girls before the dawn of adolescence. This by no means excludes instruction in matters pertaining to the New Testament, but it is a matter of relative time and energy. I know of no scheme of Bible work that has recognized this principle, which is very plain from our present knowledge of the characteristics of the different stages of youthful development. Although this had been repeatedly said before, it was reserved for Professor George E. Dawson, of the Bible Normal College at Springfield, Massachusetts, to supply statistical data.[1] He circulated some 14,000 questionnaires and from the, it must be confessed, all too meagre returns he received, constructed a curve of the interests of American Evangelical Sunday School children, from which it appears that at the age of eight some sixty per cent. of the boys and seventy-two per cent. of the girls are more interested in the New Testament than in the Old. About a year later the lines cross indicating equal interest, and from thence interest in the New Testament declines till a minimum of thirty-two per cent. is reached for boys at fourteen, and for girls thirty per cent. at twelve, after which the New Testament interest increases steadily at least to the age of twenty, where his census ends.

It is a cardinal principle of pedagogy that interest is the best index of capacity or pedagogical ripeness. It is, like hunger, an expression of need. Literature abounds in illustrations of the vastly greater rapidity and ease of every kind of education when interest is enlisted, and of the superficial and even health-destroying effect of knowledge forced on minds deficient in interest. While shallow interests can be easily generated by adults, whose inevitable weakness it is to mistake the semblance for the thing, the deeper, more irrepressible instincts that need no solicitation are the only organs of true apperceptive

[1] Children's Interest in the Bible, *Pedagogical Seminary*, July, 1900.

tion and of permanent acquisition. The nascent seasons, when the soul is ripe for the impregnation of sacred truth, which are now being determined for the various secular studies as all conditioning and dominant, are the seasons of the efflorescence of interests. Interest is the first manifestation of superior talent and genius, to follow which leads to eminence and to neglect which makes children commonplace and monotonously uniform. For pedagogy, indeed, *interest* is a word which looms up almost like the mighty word *faith* for the Christian. Nor is it psychologically unlike faith in its generic, but only in its specific qualities. It predisposes to knowledge, insight and belief, and each stage of childhood and youth is marked by its own set of dominant interests or "nascent periods" to neglect which is almost like grieving and sinning away the visitations of the Holy Spirit.

To teach the young we must go to them and take them as they are, understanding their weakness, limitations and ignorance with the deepest sympathy; we must turn our backs resolutely upon the standpoint of the adult and not offend the little ones. If the burning words of Jesus suggesting the fit penalty for those who do so were a sentence to be literally executed, mill stones would be in great demand. "Daniel in the Lions' Den" was the most attractive scene in all the Bible to boys, who associated him with lion tamers in menageries, with Daniel Boone, etc. David and Goliath thrills the boyish heart because it is a fight ending in blood, and the victory of the smaller but better man, and because the sling interest culminates at that age. Many boys, as they confess, are interested in the crucifixion at this age because it is an execution, and they bring to it some of the same zest with which they read the newspaper columns of hangings and murders. Samson, the Hebrew Hercules, is an especial favorite when the athletic pulse begins to beat high just before the teens, and the romance of Joseph's life appeals to them far more deeply than that of the precociously pious Samuel. The incidents in the lives of Abraham, Moses, Saul, David, Joshua, Balaam, Elijah, Elisha and Jacob; manna and the quails, the brazen serpent, and later stories of Ahab, Jonah, Ruth, Esther; Cain and Abel as illustrating the agricultural and the pastoral stage; the captivity and return; some of the prophets some items of the law; awaken interest in an order yet to be more definitely and minutely determined.

Children of this age lead a life eminently objective; they look outward and should not be encouraged to look inward. They love exciting events, battles, the flood and tower. They admire character, for this is an age of intense hero worship, and interest in persons is necessary to animate interest in

causes, ideas, all geographical localities, ceremonials, etc. It is the age, too, of justice; all studies of the rules of games show that the ideals of fair play are never higher or stronger. Boy punishment for overstepping the law of justice is remorseless and sometimes cruel. The sense of law looms up in human life long before that of the Gospel. The Old Testament, too, has a far greater variety of striking events, a greater wealth of history, a larger repertory of persons, dramatic and romantic incidents. Moreover, this is the stage of life when the boy, who repeats and recapitulates in his development the entire life of the race, is at the same stage in which Old Testament events live, move and have their being. Fear, anger, jealousy, hate, revenge, but not love, are strong and often dominant. The lower motive powers of human nature, which furnish the mainsprings of life, are now being developed, and the age for unfolding the higher powers, which control and direct these aright, has not yet come. The more we come to understand the real nature and interests of boy life; how this period is pre-eminently the age of drill and discipline and, if so dangerous a word might be used, of a higher animality, egoism and selfishness, when currents of support, knowledge and guidance all flow to the child, and the sense of earthly may gradually emerge into one of a heavenly parentage that is wise, somewhat stern and not precipitately longing to forgive, not too easily swayed by petitions or tears, if ever so vague nevertheless giving a kind of resonator re-enforcement to parental authority, wise enough to compel acquiescence at least in the depths of the soul, and, even though training may seem severe, with hope and trust at the bottom,—the more we shall realize that the nature and needs of this boy stage of life are so well met in the Old Testament that they actually supply a new and very cogent confirmation and proof of its supreme pedagogical quality, which has never yet been recognized.

We have long been taught that the Old Testament prepares for the New; that what lay concealed in the former stands revealed in the latter, but in our Bible teaching we have not only ignored this obvious fact and confused the two without any reason, but have sometimes reversed this law as if the New Testament were the only introduction to the Old. We are told that Christ came in the fullness of time, but our Sunday School authorities would seem to imply that he made a mistake which they must correct, and in this they violate a cardinal principle of Christianity itself. Again the Old Testament is taught as full of prelusions and prophetic anticipations of something higher; in exactly the same way boyhood is permeated with premonitions of the great new birth of adolescence, and in this respect the Old Testament prepares for the

New. All this is true whether we interpret the Old Testament literally as old or allow the new higher criticism, which gives such different interpretation of the stages of development of Jehovah worship and the rise and function of prophecy. The Old Testament is the most vivid and complete picture of the development of the moral and religious consciousness of the race; here the Semitic mind most exceeds the Aryan, and it affords a wise and pedagogic proportion of immanence and transcendence. It stimulates profoundly the sentiments of awe and reverence on which religion rests in the human soul and which precede the dawn of the altruistic impulses. Hence while the prophecies are not yet appreciated, Job and the wisdom books and Psalms not fully comprehended, and therefore should not receive the chief stress of instruction, even their influence should be felt and is deeply formative.

II. The second and somewhat complementary principle is that the New Testament is chiefly for adolescence. Jesus was animated by the great principle of love and self sacrifice, and these motives cannot be comprehended by the mind or deeply felt by the heart until the dawn of that great physical regeneration, when love takes up the harp of life and smites on all the chords at once, the very recent study of which from so many points of view marks an important epoch in our knowledge of the development of the human soul. To understand the broad and deep import of this principle, it is necessary to have some knowledge of writers like Marro, Lancaster, Burnham, Leuba, Starbuck, Coe, and perhaps a score of others, who have so recently contributed to this great turning point of life from the predominance of ego-centric to altro-centric motives. Into this I cannot enter here. Suffice it to say that boys before twelve or fourteen have normally little real interest in the character, life or teachings of Jesus, and it is a bad sign if they do. There is little in their souls that responds to the Gospel. Here again it is easy to work up a superficial interest as a Sunday School artifact, but this is because of the long historic and instinctive subjection of child to adult life. The danger is that precocious interest in Jesus will result in conceptions of his character and work that will dwarf more adequate ideas later, and that a premature interest in him will interfere with the great deepening and enlargement of the affectional nature which the early teens bring. Juvenile piety in any drastic sense is always a dangerous thing. Boy Christians illustrate John Stuart Mill's description of very early risers who are conceited all the forenoon and dull and uninteresting all the afternoon and evening of life. Much current Sunday School inculcation is psychopedagogically analogous to trying to teach boys of this age the nature and responsibilities of married life. Precocious training

before the advent of its proper nascent period is always open to two grave objections; the first that it is a waste of time to teach by labored methods what would come of itself later, and second it leads to a preformation and preoccupation of both heart and brain that rub the bloom, zest and force off these subjects, so that when the time is ripe they seem stale or deflowered of interest, and are met with indifference and ennui. Third and worst of all narrow childish images, conceptions and thought forms are already developed and made so hard and rigid by the great sense of the importance of the subject that their transformation is difficult. Who has not been struck by the falsetto notes in prayer meeting and in descriptions of religious experiences, which remind us of the old reading book poem of "Orator Puff" with two tones to his voice. It is the calamity of Christianity that its ideas and experiences are too often characterized by notes of infantalism due to arrested religious development. Just as we can spoil hand writing by forcing it too early and condemn to life long school tricks, like finger counting, by laying too early stress on arithmetic, etc., so in religious instruction there are the same dangers, but vastly greater and more calamitous.

No doubt some children can be taught to love Jesus as a kindly, sympathetic being very early in life, and at puberty this sentiment can be normally deepened and broadened without any radical change of nature, but child piety is another and very dangerous thing. Children have a strong animal and even vegetable nature upon the full development of which in its season as much depends as upon the growth of the stalk which is to bear the flower and fruit, the foundations for the house, or the fundamental to accessory muscles. Here again modern pedagogy and psycho-genesis have a vast wealth of confirmatory material which can only be referred to here.

On the other hand adolescence is marked by experiences and temptations unknown before. It has the gravest dangers. The curve of criminality rises rapidly, and the large number of most frequent commitments to various penal institutions is greatest in the later teens. It is the time when the ancestral traits of character appear. New tendencies, serious plans for the future, sympathy, pity, philanthropy, and the social feelings generally are either newly born or greatly reinforced. This is the time when Jesus's character, example and teaching is most needed. He was himself essentially an adolescent, appearing in the temple at the early oriental dawn of this period, and dying hardly past the age of its completion when the apex of manhood was reached. This is the golden period of life when all that is greatest and best in heart and will are at their strongest. If the race ever advances to higher levels, it must

be by the increments at this stage, for all that follows it is marked by decline. Jesus came to and for adolescents, in a very special and peculiar and till lately not understood sense, and just as it is pedagogically wrong to force him upon childhood it is wrong not to teach him to adolescents. Their need is so great as to constitute a mission motive of even more warmth and force than those that now prevail. No matter for what creed, race or degree of civilization, and no matter what we think about his deity or even the veracity of the record, I am convinced that there is no career or character in history or literature that so fully meets the deepest needs, supplements the weaknesses and defects, and strengthens all the good impulses of this period as his. This I can urge with a full heart and mind upon Turk, Jew, atheist or idolater, and I believe that every one well trained and instructed in modern psychology and pedagogy could do the same even though he denied all the supernatural traits and incidents in the life of Jesus or even thought him a myth. He could still say this grand tradition or ideal is true to the human heart and experience because it finds it and saves it better than anything else at this stage.

Here again Professor Dawson's curves are full of interest. If it is surprising to see the development of Old Testament interests before puberty, and that under conditions which lead us to believe would be far more marked if the Old and New had an equal chance with the children, it is still more striking to see the rapid rise of the curve of interest in Jesus from fourteen on to twenty with which year his census stops. Paul arouses almost no interest whatever at this age save a slight one for girls after eighteen. There is little in his life save the viper incident that appeals to boyhood, little in his character and less in all his writings that appeals to youth. The place for stress upon his work is later. The rest of the New Testament is essentially adolescent, and this nascent period is a day of grace which must not be sinned away. No age is capable of such hearty unreserved devotion to Jesus as adolescence. The sublimity of his teachings and his motives, the meanings of many of the fifty parables, the Messianic expectation now realized like the prophetic dreams of boyhood at the advent of this age, the temptation, the Sermon on the Mount, the character of John and Peter, which in the Dawson census are preferred even to that of Jesus, the heroism in the face of danger, the complete devotion that sacrifices life itself for what is dearer than life, the slow development of a subjective side of life and of an inner oracle of right and wrong, the tender budding conscience newly polarized to right and wrong:—all these in their depth and inwardness appear a real psychic hunger.

Here again we see how the child and the Bible developed in a parallel way. Primitive man like the boy of twelve lived in a world in which the senses are most acute and keenly discriminative and receptive, as Gilbert and others have shown, and when the efferent or motor activities are more varied and sustained than at any other time of life, as Johnson has made plain. Yet all this harmony and fitness is rudely violated by current methods, one of which actually reverses this order, teaching the New Testament first and the Old last, and the other with a seven year course which hopelessly confuses this plain order of nature oscillating with no reason or motive from Old to New, and that too with a wooden uniformity which did a certain good service in its day, but which is directly in the teeth of all the modern elective and even individual studies that have transformed secular teaching.

III. In teaching Jesus his humanity should be first inculcated with wise reticence concerning his deity and all the supernatural elements in the Gospels. With little children under eight or nine we can and should teach at Christmas the nativity, and at the lenten season ending with Easter the death and resurrection. At the very least, whatever the parents' creed, these are current traditions without understanding and feeling which the child is unintelligent and ignorant of much that is best in art and literature. There is a distinct age when fairy tales, myths and legends involving abundant supernatural factors are needed to exercise and open the receptive powers of the soul, and there is a distinct age some years before adolescence, as Barnes has shown, when doubt begins for the average child. Santa Claus and Jack Frost are perhaps first to be transplanted from the realm of fact to that of imagination, and the question—is it really true?—may be hypertrophied and made abnormally insistent by wrong methods; and during the years which intervene between this period and adolescence, the human Jesus with little admixture of any thought of divinity should be as firmly established as possible in both the knowledge and affections. Children love biography. A personal element needs to animate even geography, and earth should be taught as the home of man. Here again, as Dawson urges in substance, we should beware of investing Jesus with the mysteries of the Trinity and Incarnation, because this is sure to detract from his simplicity and naturalness for children. He must be given a secure place in the earliest affections first.

Sunday School teachers are especially prone to violate this rule. They cannot wait to tell the little ones that Jesus is the son of the supreme almighty God, that he came down from heaven in a mysterious way and died and went back according to a preconceived plan. As Bushnell said of religious

teachers as a class, they are prone to precipitate haste for immediate results and are striving to reap where they have not sown and before they have sown, forgetting the law of first the blade, then the ear.

The results of this method, as now apparent from modern explorations of the content and state of children's minds on this subject, are sad in the extreme. Jesus is conceived as if not a kind of centaur, a somewhat ghostly unreal being, human in all but his blood, which was the blue Ichor of heaven, and gave him an indigo or cerulean complexion as some say; God above, man below, or God within masquerading in a human exterior or sometimes a kind of docetic phantom and occasionally to the plastic childish fancy, a really monstrous being. He is to be approached with a peculiar attitude and with faculties attuned in the most unnatural way. To some children he is a mongrel being whose deity and manhood crossed have neutralized away every salient or interesting trait in both. Some describe him as transparent or blue with a rainbow around his head, floating in the air, fond of night and graveyards, with a reservoir of divine knowledge and power, which it was very kind of him to repress; but all of which tend to remove him from that close natural contact with the heart without which the teaching of him is of no effect. Thus teachers take away the human Jesus from children; for them anti-pedagogical methods make the incarnation, however it be interpreted, of no effect, and we are no longer surprised that John and Peter are more real and interesting to children than Jesus. Many christologists now teach that Jesus grew to a sense of imminent deity only late in his career; but, if so, here again we invert nature and enforce the later adult insights upon childhood—a pedagogical fault which is like beginning with the cube root or the calculus instead of at addition or subtraction, and ignores the necessity of first filling his humanity with all the grandeur it can hold, so that belief in deity, if it unfold, will come like a welcome surplusage or overflow of all that our conceptions of humanity can contain.

Not only do our Sunday School methods thus tend to make the Gospel teaching of no effect by their traditions and weaken the natural power of the plain record itself, but they thus lay deep the foundations of later scepticism. The recent convert of the warm-hearted Christian parent, who must impart his or her latest insights to the youngest, who has just attained to a deep sense of deity in the Bible narrative, lacks the reserve and control that is best for children. Pedagogical de-divinitizing or making purgation of the traditional superhuman factors may be hard, but so is it to seed time to wait for the harvest, but the teacher must not forget that the heart of early adolescents can

only go out toward those persons and objects that are most real, vivid and human, and that every intimation or suspicion of an alien element is sure to weaken love. Then more than at any other period, the child is a humanist, and like the old Roman deems nothing human alien from himself. Then he is least interested in anything either super- or infra-human. Thus everything that tends to make Jesus natural, all comparisons with the heroes of fact or fiction are helpful. If we ought to borrow from our Catholic friends some of the more vivid presentations of wonders and mysteries of the saints for the period of early childhood, here all Sunday School teachers should sit at the feet of our Unitarian friends. A careful study of their copious Sunday School literature convinces me that whatever else may be said of it or of them, nothing so fits the nature and needs of children in the early adolescent studies of Jesus as their methods and ideas. The amalgamation of God and man, whether it result in an alloy or in a more mechanical adjunction of parts like the prophet's image, is almost certain to leave in the mind pictures, thought-forms, and concepts that have to be reconstructed later if the soul is not stunted but grows on toward maturity. Conceptions of the supernatural will thus surely be weeded out when the almost inevitable scepticism of manhood comes, and this is likely to make more or less havoc with the mind and heart condemned to a needless pain and labor of reconstruction. Hence it is a pedagogical lesson of great moment that fixed thought-forms of all that is transcendent or supernal, especially those which pertain to reason rather than to imagination, should be kept plastic as long as possible and not be allowed to harden into dogmatic rigidity as precocious conceptions are most of all apt to do. What we know of the adult mind shows us that ideas of the superhuman formed early in life are more likely than any other to become indurated and encysted in a way which interferes with the expansive growth of both the heart and the head.

IV. Have stories predominate, especially for young children. What may be called the Sunday School parts of both the Old and the New Testament are mainly narrative. Events are chronicled in the temporal order in which they occurred. The relation between ancient story and history is even closer than the two words suggest. A panorama of events with most sequence in it, where the items are causally or even temporally ordered, has a strange power over the human mind, which these days, so degenerate in this respect, know little of. In ancient times, when the whole body of culture was transmitted orally and in the form of tradition, nothing could live which had not vitality enough to sustain itself in memory, while printing keeps alive masses of more or less worthless matter

and has quite transformed the scope and methods of memory. Alliteration, assonance, rhythm, and finally rhyme, had once a very high mnemonic value now largely lost. We have in a recent book an admirable description of a typical oriental story teller in the Punjab. Dull, moping, dreamy eyed during the day, but at night when the camp fires were lighted, he began to weave the wondrous hypnotic charm of "once upon a time," while his hearers like those of Æneas of old, *omnes intentique ora tenabant.* He warmed himself as the record grew absorbing perhaps till like Plato's rhapsodist Ion or like Schopenhauer's contemplator of a great work of art in the acme of his hedonic narcosis, he was entranced by the fervor of his own eloquence and became oblivious of everything else. Thus we may conceive the function of the ancient minstrels and bards, thus the elements of the Iliad and Odyssey were woven into effective shape before Homer. Ezra, it may be, knew how to conjure with this charm when he read the ancient records all day to the people who hung upon his lips. Thus ancient literature lives its own real life from mouth to ear, and is not banished to the long circuit and far later pathway of transmission from hand to eye.

I do not believe in withholding the Bible from the laity, but I sometimes almost wish for a law against printing some of the grandest traditions of the race. There is no rainbow of promise set in the heavens against the great and rising flood of printer's ink, which threatens an evil even greater than that of bringing the lightest things to the surface; namely, that of submerging and hiding the best. Taine classifies literature according to its natural surviving power, beginning with the most ephemeral like the daily paper, which is old to-morrow, and ending with the great classical works, which interest all men and women of all ages and cultures. I sometimes fear that modern educational publishers are in danger of meriting a condemnation akin to scribes, talmudists, the epigoni, who multiply trivialities, notes, comments, and puerilities of old works and devices, and launch cheap novelties that distract us from the best. The average day or Sunday School teacher who writes new songs, poems, stories, and prints them as attractively as old illuminators magnified the letter at the expense of the spirit are in my judgment doing a sorry service for the very cause of childhood and education they think to serve. Let me tell the stories and I care not who writes the text books.

Children's stories are very simple, but objective. Graphic, serial, with the incidents perhaps connected as Professor Palmer has shown with a long string of simple copulas, so that the child story as he shows is in this sense essentially Homeric. At the very first many obvious and commonplace things will

do. It is well to match the object or daily experience and the words, but when the soul learns what speech can do and takes flight in language, then the imagination takes up the harp and sheds a little of the light that never was and makes the child a possible citizen of all times and a spectator of all events. A good raconteur does not need to get down on all fours to the child, but can bring the child farther up toward his level by his art than by any other. Moreover we talk much about mental unities, correlation and co-ordination of studies to knit the various factors of the mind together, so that we can command our resources and bring them all to any point; but I urge that nothing organizes more complete unity out of so many diverse elements than a good story. The child's unities are dramatic, and the good story teller does all that Plato ascribed to the good musician. He knits the soul into cohesions and cadences it to virtue by the endless repetitions, refrains and intonations that children love and thrive by.

Hence I plead for a new profession—that of the story teller in the Sunday School, who has practiced on the standard tales, told them to various grades and had them told back again, until they are as well developed in his or her mind as the role of an actor in a play with a long run, who never loses rapport for an instant with his audience and can pre-estimate the value of every point or even gag in it. Can we not have in the Sunday School these Bible bards, though each have a very small kit of stories, which they can tell from long practice better than anyone else? Rein makes, I think, thirty-six Old Testament stories about which he would have the third year of secular school life focus. Others make many more. The best test I know of in the teacher of young children is a power thus to catch and hold the attention of her restless group, well compared to scores of corks in a washtub to be kept under water by a teacher who has but ten fingers. A good narrator can do almost anything with children. He can repeat the magic of the Pied Piper of Hamlin, who charmed them all from their homes by the incantation of his magic flute. Such a teacher has recovered for a world to which it was lost the true pipe of Pan, which reveals the secrets of the world, and the lute of Apollo which constrains all to pause and listen.

Of course I would not eliminate some memory work on well chosen passages, but these should be not indiscriminate and almost random, after the fashion of the modern "golden texts," but for young children should chiefly appeal to practical morality like proverbs or to the sentiment of poetic sublimity; for older children texts expressing a greater variety and depth of sentiment should be added. There should, of course, be something in the way of preparation but fully as much in

the way of review. For children, archeology, philology, contemporary history, and results of modern research and scholarship generally should have a very subordinate place. Notes, lesson books and helps of all but the simplest kind are a delusion and a snare, for they distract interest, break up unity and morselize everything. A simple map or two and a very few pictures are sufficient? While the cheap prints now possible of the great pictures of Christ, Mary, and other personages in the Bible may be shown together with illustrations of the temple, ark, costumes, etc., we must not forget that the modern picture cult may easily become excessive and interfere with the development of the imagination. A few rude cuts seem to start this faculty to do better, but too many clip the wings of fancy and sterilize the wonderful creative power of childish revery. In all this we have the difficulty of determining just in what sense and how far the child repeats the history of the race, what stage of psycho-genesis corresponds to that of the old story teller, but let us not forget how much religion owes to the imagination, which is the organ of everything not seen, which have given all the form they possess to the events of ancient history and to the transcendental life as well. Even for the apostles and the great missionaries, preaching consisted in simply telling the old story which has not lost any of the ancient power inherent in it, because we have lost the psychic orchestration to set it in scene befitting our stage of civilization and the degree of the hearer's development.

In the piles of Sunday School literature I have looked over in recent years, I find the most anti-pedagogic methods known in the history of education. One requires children of seven and eight to memorize the "six s's"—sin, saviour, salvation, sacrament, sanctification and spiritualization, which with all the teacher's gloss can mean little more than abracadabra, and is a kind of mind breaking process, the cruelty of which is seen just in proportion to our knowledge of the soul. The kindergarten processes illustrate the worst side of the American aberrations of Froebel. Sheep's wool is shown, handled, sheep are drawn, pictures of flocks of them are shown and symbolic meanings hinted at, although for the child happily a sheep is a sheep for all that. A yoke is drawn or made of sticks, a door, a heart, a rock, an anchor, a crown, a cross, wheat, a harp, a palm, a trumpet, lamp, staff, shield, dove, an open book, the word prayer is written up, down right and left, a pyramid with twelve steps each of which is a symbolic quality. One intermediate class is required to memorize nine abstract moral qualities in a certain order, a list of dates, initial letters signifying either adjectives or the first words of texts, various crude blackboard drawings, with ointment, fish, pearls, lilies, stars,

vines, boats, graves, pools, harvest scenes, sand work, kindergarten, sewing cards, and so on *de omnibus rebus et quibusdam aliis*. All these things are offered to the child almost at random as if in hopes that the good Lord, who in the beginning brought order out of chaos, will here repeat the great cosmic ordering in each mind. Children of ten are asked to name six traits in the character of the Saviour, to tell the five things essential for the Lord's Supper, to repeat six adjectives designating attributes of Jesus, to watch against eight things, sermonettes are preached on symbolic meanings of the phrases "he ran before," "he saw him," "passed through," "knew him not," "abode with him," "they murmured." Parallel passages are sought for "knowing the time," "rolled away the stone," "took bread," "watched one hour." They are taught how God is in the mind, heart, life and memory, how God is living, holy, present, mighty, how he must be served holily, seriously, reverently, prayerfully, etc., and these are systems actually in use, and nothing in my judgment could be better calculated to disintegrate the mind, to make it like a well used piece of blotting paper, to confuse the conscience until it is like a magnetic needle the orientation of which is lost and anything can seem casuistically right, to sterilize the heart, and to give the natural interest which the child feels in religious matters immunity against its infection by vaccinating with doses of attentuated culture.

The kindergarten in this country is in a transition state. The conservative and ultra orthodox disciples of Froebel here have materialized his principles until, as I have elsewhere shown, they have reversed many if not most of their master's basal conceptions. The recent alliance between this element and the Sunday School has produced some unique products. The disciples are represented by twelve tiny sticks on end; the house of many mansions is made first for, then by the children, by piling six kindergarten blocks; a paper boat is sailed on a sea of green tissue crumpled for waves; vines, thorns, thistles are cut from the field and laid on the table; wheat heads are stuck in the sand on which a tumbling block house is built beside another on a stone; the widow's mites are two tiny stones laid on a sheet of paper. This trivialized and peurile busy work no doubt keeps the young children quiet by giving them something to do, but like all the great body of Sunday School artifacts and products of premature or over classification, sermonesque methods of keeping tab on great subjects by enumerating adjectives, verbs or abstract nouns, it illustrates a story of Lowell's of a poultry raiser who by dint of much crude chemical experimentation and reasoning worked out and published a conclusion that he had discovered that

celery prepared in a prescribed way had the most marvellous effect in fattening ducks for the market. It was cheap, easy to digest, produced meat of the rarest flavor, etc. The only possible objection to it was that ducks would not touch it, they were so foolish. I once saw in the Paris Zoo a vast row of ducks so caged that they could not stand or move, and into the mouths of which this or some other food was hourly injected with a huge syringe, until they could hold no more. The fatty degeneration that resulted was thought a triumph of the poultry man's art for the epicure. This is not the way to prepare children for God. Children suffer in soul no less and in ways as closely related as is the mind to the body by forced feeding, but although they may develop memory pouches for matter ever so alien to their needs, the healthy mind will not assimilate it. A cogent and new argument for the vitality of Christianity looms up in its power to survive methods so bad. The true shepherd of youthful souls no longer believes children depraved and does not interpret Wordsworth's pre-existence conceptions as meaning that the child is an embryo theologian or moralist, but is sufficiently anchored in common sense to steer clear of extreme fads and vagaries, while keeping an open mind for all that is good in the new.

V. I plead for very select tales and other matters with a moral bearing from non Bible sources. Rein would center the first year's work in the secular schools around twelve of Grimm's tales; the second about Crusoe; the third about Bible stories. Ahrens, the German writer, pleads for the admission of well chosen tales from the classical antiquity as a kind of limbo school Bible between the Old and the New Testament for Sunday School work. Bigg urges that an "ethnic Bible" be composed from a slowly elaborated canon of the best tales from ancient myth and classical and modern literature and history. The French government authorized a few years ago an admirable manual designed to teach personal and civic virtue by illustrious examples. Mr. Frothingham's child book of religion supplies a few admirable tales. Choice fables from Æsop down to La Fontaine and Schleiermacher, selections from the Round Table cycle, from Homer, Virgil, Herodotus, a few of Plato's myth's, Dante now briefly told with admirable charts in several manuals, some of the Norse and Germanic tales of Edda and Niebelungen, such as Balder, which I have tried myself with good results, selections perhaps from Andersen. Some or all of these might be used. For some hundreds of years the Bolandists have been writing the lives of the saints now many thousand in number whom the church has canonized for eminent virtue. Baring Gould has selected and digested some of these in his six volumes, and Mrs. Chenoweth and

others have retold them effectively for Protestant children. Comte renamed every day of the year in his positivist calendar after some great thinker in science and philosophy in imitation of the saint days. Many of these stories have a tinsel air of ultra saccharine goodness about them that hardly fits the modern or at least the Protestant child with his early critical spirit, but reconstructed, naturalized and selected hagiology will yield a precious deposit of golden deeds and heroic self sacrifice here stored up as in a great arsenal.

The school itself in many places is now assuming the work of Bible teaching. The London school board has a full syllabus of it occupying half or three-fourths of an hour daily with semi-annual examinations. It is, of course, undenominational. Prussia requires at least five hours a week of religious instruction by trained teachers for eight years by the method of narration chiefly, with subsequent discussion and some memory work. The Schulz-Klix *Biblische Lesebuch* reached its fifty-third edition in 1896. In the schools of France, where no religious instruction is permitted, every Thursday entire is a holiday, so that parents can have their children taught the religion they prefer outside of the school, but the instructors although selected by their respective churches must, as in Germany, pass a State examination as a test of competency. To these we might add several well arranged little handbooks like that of the women of the Chicago Educational Union or of Professor Moulton, containing select readings from the Bible for the school. All this work, of course, is undenominational, and the Bible is taught as literature and history.

This new reciprocity of subject matter between Sunday and the day school cannot fail to help both. The matter is a great addition to the latter, and the former is incited to better methods. Moreover a great basal principle is involved. The Bible has come to be held superior to all other literature in Christendom because of its merits. The world is more reluctant to give its highest place to men or books because of their pedigree or origin. Scripture, we must not forget, became Bible by inherent merit and worth, and by this title alone it can remain so. Only those who know something of the power of the best pagan classics and of the ethnic Bibles, who have had some sympathetic presentation even of the Gospel of Buddha, the Bibles of Confucianism and Mohammedism, as well as of the great literary monuments, can judge comparatively of the merits of our Bible. I have not a shadow of doubt or fear that it will survive this inevitable and impending test, and that all comparisons may be safely challenged. But further yet, only thus can it rest upon a solid and secure foundation of reverence in the individual soul. Abundant returns indicate

that where children's minds have been fairly exposed to the contagions of all these sources, their suffrages confirm the choice of Christendom. There are, however, valuable lessons, religious as well as intellectual and moral, taught from these *ab-extra* sources, which are not contained in Scripture, and for which by the narrative method there is time even in the Sunday School.

VI. *Nature teaching*. This is now urged with great force upon the secular school, and there are many new and most hopeful beginnings, but I plead for at least a small place, wherever the conditions are favorable, for inculcating nature as a means of developing the religious sentiments. These rest on awe and reverence and a *sensus numenis*, which makes the undevout astronomer, and we might add now, their irreverent chemist and biologist mad. I would have no technical teaching of either methods or names in the Sunday School, but a mythic or rather poetic standpoint developed which will encourage the child to that love of nature out of which have rolled not only the burdens of Bibles, but the best impulses that have created art, science and religion. Beda looked through his rude telescope to turn aside and write a *gloria in excelsis*. Renan says Judaism owes almost its existence to the mountain phenomena and experiences at Sinai. The poet, who plucked the flower from the crannied wall, perhaps felt the same pagan worship which in his remote ancestors was turned to Ygdrasil and earlier yet to the Dodona oak. The sky and sea have had great agency in shaping man's religious instincts. It is to avoid the sad havoc which befalls every mind that thinks there can be an opposition between science and religion, both of which are expressions of the same deity. Just as I plead elsewhere for a good course in science in every theological school, so here I urge that even the rudiments of science have a direct effect. On their foundations, in part, true religion must forever rest, and the Sunday School cannot afford to entirely neglect them.

VII. I plead for more purely intellectual instruction first for the Old Testament in its season, then during the earlier years of adolescence for the New. American teachers are prone to feel that the great disparity between the Bible and other literature indicates a radical difference in the method of teaching. This is the reiterated plea by which the system now in vogue resist proposed improvements. There is a feeling that in the soul of the child once brought in contact with the basal truths of religion some mysterious if not magical process occurs of a totally different kind from the glow and tingle evoked by any secular literature. Almost any text, incident, picture or name, it is felt may be reinforced supernaturally by the agency of the Holy Spirit and be made a means of salvation. Hence

the Sunday School teacher feels that this heavenly muse is behind him seconding his efforts and supplementing all his intellectual defects of knowledge and even preparation, provided only he puts a heart of fervid unction into his work, so that prayer is perhaps a more important preparation for it than careful study. He no longer expects to see miracles in the natural world, but is always alert awaiting sudden transformations of mind, heart and will in his pupils at any moment. Many teachers are thinking of either conversions or direct moral effects far more than of solid examination knowledge of Scripture.

There is a radical error here involved. The psychologist knows that laws of the soul are now no more suspended than those of nature; that to secure any result there must be a careful study of the ways of adapting means to the end, and the more judicious and wise the former the better will be the latter. Nothing would seem more obvious than the law that to best produce best, Scripture must first be well known. The deplorable fact now generally admitted is that children go through our entire courses and emerge with an almost incredulous ignorance of the Bible. On all sides we hear this recognized and deplored, and I forbear to multiply incidents at hand. In this respect we have very much to learn from other religions. The best Jewish Sunday Schools, I have seen, teach not only Old Testament history, but Jewish history down to the present time and also the Hebrew language. Promotions are made by examination only. A council of the best available men sits in another room in the temple during the entire session, discussing ways, means, teachers, to which individual pupils are sent for reproof, reward, suggestions about health, to the physician, etc. I once followed one of these courses with considerable detail and with great edification. The best Catholic schools I know incite the children by competition, and prizes, and award diplomas for the completion of the course, which is marked as in so many other religious bodies by confirmation. In Germany the accredited teacher of the Jewish, Catholic and Protestant children pursues methods essentially like those approved by the secular school for teaching literature and history. Those who object to these systems because they do not turn out church members imply that a scholarly system is more unwise than an unscholarly one. Is it not rather plain that we want all this and something more and not something less? I urge that a good teacher, even though not a church member may fill a very important place in the Sunday School. Is any one so ignorant as to suppose that these methods of teaching are the cause of the small church attendance in Berlin? If so, let us reverse our efforts, and if not close

the Sunday Schools at least stem this rising demand for better pedagogic devices and go back to the catechetical method of our forefathers and the time, when a far larger proportion of Sunday School children were converted than now. It is possible to stir the sentiments superficially, more intensely, almost inversely to the amount of knowledge. Rude people and ages are impressionable and susceptible to a degree which vanishes directly as culture increases. The objection, I combat therefore, really means, when psychologists interpret it, a plea for a return to a primitive condition which very few indeed here now consciously advocate.

VIII. The miraculous should have a prominent place for it has a great function. The pedagogical aspect of the supernatural depends upon its psychology, and both represent unique standpoints so far quite unknown to both the scientist and the theologian. It is neither foolishness to be eliminated and no whit less is it dogma or even necessarily fact, but something higher and more vital. Man lives in two worlds—one the mechanical world of matter, force and law, of the things of sense and physical science; and another world of things imagined rather than objectively known, believed rather than proved, the world of poetry, of faith and hope. The one is the world of matter whether crass or subtle as ether; the other is the super or extra natural world, The criterion of one is objective existence; of the other subjective need. In the one the head, in the other the heart predominates. The organ of one is logic; that of the other feeling and sentiment. From another aspect we may call one immanent, and the other the transcendent world. If we take the larger view of nature, Schleiermacher is right in urging that there is nothing so natural as the supernatural. Faith, perhaps one of the mightiest of all words, the substance of things hoped for, the evidence of things not seen, cannot be sharply distinguished from the imagination which is the most creative function of the soul.

I here carefully avoid a favorite occupation of many modern psychologists, who love to compare and analogize these two as both projections of the ego, using the processes involved in the cognition of matter to crassify and lend reality to things spiritual, using the latter to lend a higher degree of ideality to matter and force. Labor in this field is a life vocation now for many, but for reasons I have elsewhere shown has subordinate interest for me.[1] The history of thought shows that these two universes have always tended to be inversely as each other. A positivistic mind and age has little room for spiritual verities. In it the transcendent world fades and perhaps quite vanishes.

[1] College Philosophy, The Forum, June, 1900.

In periods of the opposite bias men forget their environment and are absorbed in ecstatic contemplation of far away realities. As heaven and hell grow real, finite existence loses interest only to regain it with great emphasis when the objects of faith fade away. This is the soul's double housekeeping; here is the world of sight, yonder in the Jähnsites of faith. The ascetic neo-platonist seer sacrifices all that makes the present natural life dear for these other world interests.

Perhaps animism marks the beginning of the great transcendent cult, for it ascribes a second interior or separable self to objects. Belief in spirits, ghosts, ancestors, Mahatmas, angels, Zeus, Brahm, all conceptions of pre-existence or reincarnation, all beliefs in post mortem existence, where souls are herded, gods and demigods of every degree—all these are expressions not of objective reality but of the needs of the human soul. They live, move and have their being in the transcendentalizing factors of faith and poetic imagination, and here alone they will be real forever. The soul is their bearer, and in a degree far more pregnant than Schopenhauer's famous text, "the world is my concept," the modern psychologist knows and says "the spiritual world is my feeling instincts uttered and expressed." Not by conscious purpose or design does man make his own gods, they are rather the objectivization of his desires, innate longings, unconscious deposits of fancy. Nay, rather they are not even these so much as the slow phyletic evolutions of the race soul. They fit his nature and needs because they sprang from them. They stir the deepest regions of the soul because they are its oldest formations. They seem more real than matter, and are nearer and truer because they are made of soul stuff and not of sense stuff. The original theological faculties of the soul were mythopeic and Jacobi was right in a sense which modern psycho genesis makes vastly larger than his "the heart makes the theologian." Pectoral theology is the true theology. Schleiermacher, the greatest genius of modern times in this field, was charged to the saturation point with this idea in his Reden, and the best part of his masterpiece on faith defines all religious verities as the formulations of feeling. True religion in even a higher degree than poetry or art is creative.

When that great day shall dawn, wherein the artist who creates by efferent willed activities, takes his rightful place above the professor who merely knows, religion will be revived in the best hearts and lives in a way and degree, which it does not now enter into the heart of man to conceive. Then belief in the divine will not depend upon demonstrations, either of the old style familiar in natural theology or the new type which finds evidences of God in the nature of knowledge, but we shall

realize the pregnant saying, that whereas men have vainly thought, from Anselm down, to confer honor upon deity by carefully working out new proofs of his existence, forgetting that all that can be proved can also be disproved, it is wiser to leave the divine existence to that deeper, more intuitive region of the soul where belief closes in with its own with an instant affinity and certainty that leaves all intellectual proof far behind. Let us then restore and welcome the degraded word superstition as of being of things above and not below the realm of mind. Nothing lies so close and so warm about the heart, and although nothing so needs education it is the faculty by which man is most above the animals.

Again the feeling instincts with their organs, faith and imagination, are larger and more generic than the intellect in a very different sense from that urged by Kidd. The faculties of this stratum of our nature are complete, while those which make up the intellect are fragmentary. They represent the race, while the intellect expresses the individual. But little of the former can come to consciousness in a single life, but by the belief-function man is rescued from all his limitations of time and space. He lives everywhere and at all times. These are the totalizing powers which supplement the vaunted experience of epistemologists. It is by and through them that the soul becomes prophetic, penetrating the future, anticipating in far off and ruder times the glories of Christ and of the golden all-hail hereafter. These proleptic powers in us are the whole human species divinely stirring in the individual, tinging his dingy life with the halo of uncreated light, re-enforcing the personal resolve of to-day with some of the momentum of the whole evolutionary process. Thus when we perceive and reason it is our own isolated individual self, when we launch upon the great sea of feeling we represent humanity itself.

Now the higher truths of religion are revelations to the single self from cosmic man in us. They seem objective because they are not born in our own lives; they are not the object seen but the power of vision itself. The absorption in a great work of art; the fervor that sometimes makes men fanatics and zealots; the lofty emprise of soul which believes because it is absurd; the insistence upon the pre-eminence of the great plastic creations of literature as classical or as even infallibly revealed; is because they speak the language of this larger man within us and not that of empirical individual experience. For the former creations we love to throw the whole stress of conviction into such words as revealed, inspired, divine, and just in proportion to the completeness with which we realize their grand formulæ. The boundaries of personal existence expand

until they become co-terminus with those of the *le grand être*, leviathan or by whatever term we call the genus man.

This hard saying once fully realized we are able to approach the questions first how to grade values from the lowest superstition up to the highest, and second what is the true pedagogy of the supernatural? The root of all superstition is a sense of something deeper and more real in things than sense phenomena teach. It is an outcrop of the *sensus numenis;* an age and a race in which it is excessive has great but utterly undeveloped capacities for faith. The very fecundity of fancy seen in animism, the gendering of all nouns, in the personification of natural objects, the persistent mythic construction of the world, is the promise and potency of the highest literature, art, and religion. If these elements are developed coherently and shoot together into connected epics or theoganies; if the gods are organized into ranks and their lives or adventures elaborated, or any cult of spiritual beings is articulated, then the race is climbing the slow, hard way up to a culture period. If it remains incoherent and disconnected or lapses to abject fears of incorporeal agencies, the ethnic stock in which this occurs aborts and becomes decadent, or at least reverts to a fallow state to start again later. The highest races work over this culture stuff into forms of sublimity, beauty and order; Olympus and all the demigods of Homer and the dramatists ensue. Highest of all must forever be placed those races that not only organized the transcendent world but brought its whole efficiency to bear for moral advancement. Not the Kalo-kagathiea but the Semitic powers that make for righteousness become supreme, and faith merges with the underived and sublime ought of Kant's categorical imperative. This is the anabasis, the way up of the feeling instincts, which the catabasis or the way down reverses. We can now see the profound meaning of the etymology, the philologically criticised but sometimes psychologically probable origin of the word religion as binding back. As each soul unfolds it thrills anew as it comes in contact with the ancient verities of the heart like "vague snatches of Uranian antiphone" from which perhaps there is a sense of previous alienation but now of complete at-one-ment, for it has found its own.

I cannot agree with some of my friends of the ultra Unitarian and free religious camp, that the supernatural has no place in the religious education of the young, but hold on the contrary that it has a place almost central and supreme. I insist that we misconceive and misteach it. Here, as elsewhere, education must begin with rudiments and repeat the history of the race. Every child is through and through a fetich worshipper at a certain stage. Examine the contents of a

boy's pocket, find the meaning of the smooth and pretty stones and trinkets that he takes wherever he goes, puts in cotton or near the fire of a cold night, lets down into wells and ponds to enlarge their experience, feels a sympathetic pang for if they are broken. Ponder the meagre but precious literature now evolving of even adults who are inseparable from some mascot or shun some hoodoo, and it will be apparent that these are the same processes, psychic and physical, which bind the Bushman to his charmed amulet. The faith instincts of the soul are accommodated to such things in their nascent period, and they educate these faculties at that stage better than any other so that he who knows nothing of the fetich stage is liable to be less able to grasp the transcendent truths of faith later. Again the child's sentiment towards flowers, stars, favorite trees, the sun and moon, repeats though evanescently the history of the race in the religious evolution of which temples and elaborate ritual have grown up about these centers. All were at one time the highest expressions of the religious sentiments in the world, so in the child's feeling toward animals, we see abundant rudiments of totemism. His hero worship is the same.

Here again I would borrow from pagan and Catholic sources many discarded and alas now disconnected elements for my religious curriculum. Care should, of course, be constantly taken lest the mind dwell too long in the lower stages, but also to bring out the high educational value of the experience of transcending a lower for a higher form. Perhaps individual prescriptions of ghost stories, angels, fairies, apotheosized heroes will have their place when we have evolved a complete scheme that fits the soul. All the elements of the supernal which rest upon the intellect are cold, dried herbarium specimens, while these things live only when and where they are most deeply and profoundly felt.

If science is now a trifle inhospitable to these educational uses and values of the transcendent; if we have low conceptions of myth instead of conceiving it as the high art formulation of the unknown or the uncertain as Plato did, it is because the psychology of the feelings is still undeveloped. They and all these creations witness to the fact that man is not yet complete; that the best things and the greatest things can never happen to the individual, but that his soul is not unresponsive but rather is a part of all that has been which reverberates in him. Have there been new things brought consciously into the modern world? if so we must reflect that all that is thus entelechized in history was once only this germ of faith which can make and remove mountains. Its "not yet" is a rudimentary organ in the soul. This, whether a bud of

the future or a relic of the past in the soul, whether a germ or a vestige, will have a great place in the evolutionary psychology of the future. It has inspired every prophetic leader who has walked by faith and not by sight, and to the proper guidance and unfoldment of this great group of most misconceived, now forced, now neglected, faculties, the religious teacher must bend his consummate art and study.

IX. The complete and ideal Sunday School should make provision for maturer and cultivated young men and women according to principles not yet recognized. The Pauline writings are to some extent suited to this, but certainly not to earlier periods. This is true also but to less extent for the prophecies, which however pedagogically precede. Here too there should be some study of patristics, and the burden of church history belongs here. It would be ideal also to have a little comparative study here of the great ethnic religions with a taste of the philosophy of religion, and almost any condensed germinal matter in ethics and psychology would not be out of place. A dominant aim should be to expose to the mind the results of the highest culture in all these faiths, but in a way to warm and not to chill the heart; to break down the inveterate feeling that there can be opposition between science or philosophy and religion. I have known a successful study of the higher evolution represented by Drummond's "Ascent of Man," and of what is now often called the higher pantheism. In this new and higher story for which I plead there should be neither field nor faith for any conventional orthodoxies of creed. The type of mind once associated with the very name deacon, so far as this implied a per fervid defender of things as they are and involves an atmosphere of repression for any sincere doubt or outré opinion, should be carefully excluded. The atmosphere here should invite growth and expansion in all directions, and the period of circumnutation before the young mind selects and clasps its support should be prolonged. This should be essentially the stage of inquiry, where ingenuous youth brings its inmost burning questions and ideals. I plead for a distinct esoteric character here for thought directed especially to the future, recognizing that the ideals of the young are the best material for prophecy. Criticism, higher and lower, and all the general standpoints and moral ideals which are so formative but so often repressed and neglected, belong here. This is the place for all the problems which Desjardins and his followers have raised in France and Germany.

In the past religion has been evoked to rescue its own heart from legalists, scribes and pharisees, to escape the thralldom of sophists and scholastics. Once Europe resounded with the call to save the holy sepulchre from pagans and again to res-

cue the Bible and conscience from the church to individual control. Now a new rally, comparable with any of these, is needed to rescue childhood and youth from perverse methods of teaching the highest of all subjects. While I am as far as possible from the egotism of comparing the principles above enunciated to the epoch making thesis, which Luther nailed to the church door, I insist that childhood is now in no less whit need of a reformation in its religious regimen than was the adult mind then. Yet the magnitude of the work grows to a significance not less than then just in proportion as we come to understand the true nature of childhood. Nothing is really true unless it rest on deep foundations in human nature and needs, and all that does not square with that nature is false. Childhood and youth in their best impulses of development are not perverse but point more infallibly than anything else to the constant pole of human destiny. *Das ewige Kindliche* is now taking its place beside, if not in some respects above, *Das ewige Weibliche* as man's pillar of cloud by day and fire by night to lead him on. The modern student of psycho-genesis sees almost a new continent of meaning in setting the child in the midst, becoming as a child to enter the kingdom of heaven which is "of such." He holds a new brief for this hitherto submerged third of the human race. The misconceptions and distortions of children body and soul have been the reproach of not only rude but cultured ages. Here we must begin with a frank confession of past ignorance and sin, and bring forth fruits meet therefor. We are still exposed to the full force of the penalty which threaten those who offend these little ones. Let us pray that the good God may wink at times of past ignorance, but not forget that now that recent studies of the human soul are re-revealing the Bible as the world's great text-book in psychology, we have no cloak for our sin. It is not a question of petty tinkering devices, but of a deep and radical change of plan, goal and method now well developed and taught in institutions accessible to those earnest enough to undertake serious study. Plain though many principles are, others have yet to be determined, and there is also, let me repeat, a vast work of details before the completion of what is already begun.

In his "Vedanta" Max Müller praises this system of Indic philosophy as standing distinctly above the Vedas or Hindu Bible as something into which the élite speculative minds penetrate, as a kind of meta-theological region wherein much might seem to those who glimpse it from beneath contradictory to the Vedic teaching, but he praises the harmony thus established between religion and philosophy as merely different stages of development of one and the same content, the inconsistencies

between which are those inherent in the nature of growth itself. So I plead for a realm for these higher questions as the best safeguard against arrest and retrogression. It is a singular infirmity of religions that much as they stimulate growth lower, they are prone to arrest it at a certain higher stage; so that the last moult of the soul as it seeks to cast off the cyst of dogma is prevented. Of all the many forms of the pervasive and insistent sense of finality of a finishing and finished education, this is the most dwarfing. The upper grades of our Sunday School work too often confirm juvenile conceptions and sentiments, and prevent the rise of mature manhood and womanhood in religion. It is for want of such instruction and incentive that we so often hear falsetto notes in prayer meetings, like a phrase of childish falsetto mingled with adult tones. This was the lack which the neo-Christian movement sought to meet, perhaps characteristically by dispensing with all creeds. Neither the pulpit nor the college Y. M. C. A. quite meet the needs of the best academic minds, and Protestant Christendom to-day in my judgment need nothing more than a kind of mission especially constituted for and addressed to them. During an experience of a score of years as a professor of philosophical subjects, where the deeper matters of belief are constantly touched, I have been profoundly impressed with the need of modern *ductores dubitantium* or soul midwives of a higher order than yet exists. Many seem to need not only a second but a series of regenerations like another sun risen on mid noon. It sometimes almost seems from this standpoint as if Christianity itself, at least as now best formulated, does not quite suffice far as it overtops all other religions, but as though we must look forward to a kind of third dispensation of a new eternal gospel such as has hovered before the minds of not a few lofty souls since Christendom began. We must not set an arbitrary goal at any rate to the possibilities of human development. We must not forget that if the race is slowly advancing and each generation adding a little, this advancement can take place not in the stages of complete maturity still less after it, but only by prolonging the later stages of adolescent evolution. Here only the future man that is to be slowly burgeons.

It is in this connection that our theological schools are most of all unsatisfactory. They close questions rather than open them to the methods of progress always dialectic. It is notorious that institutions established to turn out those who are to save souls and teach so much that is good precisely fail to teach psychology or the doctrine of the soul, and that too in an age when it is a center of interest and study as never before, and in an age which the future historian of culture will

designate as the psychological age of the world. No other field is so competent to regenerate these institutions, to create new centers of interest that will mobilize all old knowledge and repolarize the soul in conformity to the mind and will of Jesus, whose psychology is one of the great impending themes. Religion represents the most vital part of the soul, but by an iron law and because moments, men and ages of the greatest vitality are rarest, nothing so tends to lapse to formalism, routine and dogma. This stage of life is the highest and best as science now conceives it. Complete maturity already means decline from the highest human level. Hence to guide the souls of youth is the very highest test of all preaching and teaching. Youth want inspiration rather than formulæ; vistas and hints rather than reasons. They are lifted by suggestion and imitation, and always gravitate from theology to philosophy and from philosophical to psychological problems and aspect of things.

In England education has been mainly voluntary, and government and law makers have had little to do with it. The pious founders and philanthropists, who have given the time, work, money and interest by which most has been done, are a unique feature of this land without a parallel in others. Thus Raikes founded the Sunday School in 1781 mainly to teach secular branches, and admitted all who would wash. A few paid trifling fees, and here on Sunday all the children of the poor, save those who could find entrance to the endowed charity schools, were taught the three r's and little else. They were essentially secular schools held on Sunday. Since the government took up the serious work of public education, however, about fifty years ago, Sunday School teaching has become mainly religious, so that there is a sense which Fitch[1] well recognizes in which the English Sunday School has now become more or less superfluous, especially since the law of 1870 and its successors, which provides day schools for all who need elementary instructions, and requires even in the municipal schools Bible reading and religious instruction.

The English Sunday School, therefore, has a new problem, and to solve it we must go back to the ideal of Sunday itself. It should certainly release from the week's routine and be sacred to family life in the home, for which the best Sunday School ought to be a very poor substitute. If it encourages parents to evade their own responsibility, as Fitch well urges, it does harm and just in proportion as parents do their duty, "we may be well content in the coming century to see the

[1] Educational Aims and Methods, by Sir Joshua Fitch. Lecture 13, Macmillan, 1900.

needs for Sunday Schools steadily diminish." Its advocates often mistake means and for ends vaunt great numbers and assume the Sunday School is a good thing itself, and thus no doubt sometimes encourage "the negligent and ignorant parents who are simply glad to be rid of an encumbrance on Sunday." We cannot break too soon with the Puritan and the Jewish Sabbath, which gives a sense of unreality to religion and even life. If not as George Herbert calls the Sabbath "the fruit of this the next world's bud," it ought to bring in the influence of the over thought and encourage larger and serious views and favor culture and poise.

The fact that the Sunday School teacher is not paid and is not a professional pedagogue but a friend, a companion devoted to conversation, ought to increase his influence. The Sunday School must not be solely religious nor, save in a very slight degree, theological. A part of the time might well be devoted to reading poems or stories with a moral meaning, and the teacher should be a sympathetic and effective reader. The children might describe books they have read; invent stories to fit pictures; have abundant suggestions from a good Sunday School library as a moral safeguard. More than the day teacher, the Sunday teacher should be *in loco parentis;* should not enter upon his work in an amateurish spirit; should realize that his vocation is an art; interest himself in the best pedagogical literature and lives; never preach, but evoke interest and thought; shun all catechetical methods, most of all those that require simply yes or no for an answer, and next those that insist upon a form of words which always tend to become a substitute for thought; and yet should train the memory and fill it with choice poetic and proverbial expressions from the Bible, which exalt the mind, touch the heart, perform moral decisions. I quite agree with Fitch that stereotyped questions and stereotyped answers leave no room for the play of intelligence or suggestion; they stand between and keep apart pupil and teacher, giving the crudest instructors an excuse for not making questions of their own; are faulty because they require the children to learn the answer without learning the question; and illustrate the one great pedagogic disease or iron law by which methods always tend to lapse to verbalism and routine. Moreover they are too abstract, and although the Church of England specifically enjoins open instruction and examination in the catechism on Sunday afternoons, the practice has lapsed, because modern tendencies have everywhere left this defunct device far behind. Although catechisms may have their place, they are not for children. The very fact, too, that results are not tested by examinations, but done obscurely, makes personal influence more important.

Fitch urges teachers very strongly to inculcate only that which they believe themselves with all their hearts and to shun all concerning which they have private misgivings. He has no patience with the principles which assume that children should be asked to believe more than adults do, or "that it is good for them first to accept the traditional orthodoxy even though in after-life, when the critical faculty is fully awakened, their views will be corrected." Absolute candor, sincerity, teaching out of a full heart is necessary to prevent a sense of unreality and insincerity in the young. He doubts whether the convictions shared by the great body of religious adults are those taught to children as in the case of secular learning. With this view Phillips Brooks agreed and thought it calamitous to condemn each generation to fight over again the battle of that which preceded with the disadvantage of making this fight less strenuous, because belief was less intense to start with. "Never tell a child that he must believe what you do not believe." Make the Sunday School, then, a device for bringing personal influence to bear; tell the things you have found most fruitful in your life; and maintain a wide margin of individual freedom from all rules and lessons.

This latter principle, although sound so far as it insists upon the chief gravamen being laid upon what the instructor most profoundly believe, needs one important modification; namely, very much especially of the narrative or historical part needs to be impressed upon the young as literally historical and objective, which maturer minds have come to regard as essentially literary. It is absurd to assume that one cannot and should not teach the tales of Homer or even Santa Claus, and do it with unction and success, while the child thinks it all to be simply history, while to the adult it has a larger, higher meaning.

Laurie[1] says that "the qualification and preparation of a Sunday School teacher can differ only in certain details from the preparation and qualification of teachers generally," viz. they must know well their subject matter and an earnest desire to teach it and be interested in the minds of their pupils first, subjects second, and themselves not at all. There must be method for all who would pilot to the islands of the blessed, or both teacher and taught will be lost on a pathless ocean. The subtleties and delicacies of spiritual life make this the hardest kind of teaching. All clergymen should study principles and methods of education as part of their pastoral theology. "Soul is kindled only by soul." But nowhere are there such difficul-

[1] Method and the Sunday School Teacher, in his Teachers' Guild Addresses. London, 1872. p. 69.

ties. First, the Sunday School is voluntary; perhaps it should not be called a school, but should be as unlike it as possible, and everything should be pleasant and attractive. Laurie would have no preparation of lessons, no tasks, no pressure, no competition, prizes or gifts. It is a substitute for parental teaching, and would not be necessary if parents taught the Lord's words diligently, when they sit, walk, arise and lie down. Perhaps it should be a children's service with moral instruction. The teacher should instill; there should be brief talks on the life of Christ; the teacher and pupil should read the Bible together much and talk on fine passages. Dogma is not only useless but hurtful for the young, and theology easily gets in the way of religion. The child should recognize a causal spirit back of all things; should aspire for unity and sonship; and should be taught reverence and love, because these two underlie everything. "Do not ask children of even fourteen years of age to learn a catechism by heart; go over it, if you think it necessary, or the best part of it, and see if they understand it; get the substance of it from them in their own words. The learning by heart of the very words is a curious superstition and most certainly despiritualizes." The school must attempt only broad, useful truths; follow Christ's way and not that of the theologian; do not attempt to teach that duty is easy; avoid premature training in formulæ which are very different from broad and useful truths of religion. "Preoccupation of the young mind with dogma has failed to make Christendom Christian; let us try another and better way."